

# **The Influence of Social Class in the Variety of Usage of Language in Society: A Study**

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**The Influence of Social Class in the Variety of Usage of Language in Society: A Study**

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## **Abstract**

This research compares the views of how people use language in different social context as well as in different social circumstances. Five case studies was designed with a combination of people belongs to different social class. The researcher has observed five cases study and analysis of those depend on previous theories. Mainly observation of dissimilar state of affairs was given to conduct research and different sets of situation to collect responses. Moreover, this language differences are not indicated on the printed page, that these differences will be accompanied by phonetic and phonological differences. The research can be used to understand how language relates with exiting class difference in society.

### **Declaration**

I certify that the work presented in this thesis is, to the best of my knowledge and belief, wherever contributions of other sources and information have been used, they have been acknowledged. I hereby declare that I have not submitted this material, either in a whole or part, for a degree or award at this or any other institution.

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### **Dedication**

This thesis paper is dedicated to my beloved parents who have always been with me even in my vulnerable situation. They always provide me with all my needs and I do not have appropriate words to thank them.

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## Chapter-1

### Introduction:

“We do not go to bed in single pairs; even if we choose not to refer to them, we still drag there with us the cultural impedimenta of our social class, our parents’ lives, our bank balances, our sexual and emotional expectations, our whole biographies / all the bits and pieces of our unique existences.”

- Angela Carter ( English writer and novelist)

Like our society, in all societies there are persons or groups who are more powerful than others. Individuals speaking style will differ from one another in all human societies. The groups who are powerful, able to command goods and services and distinctive from others with or without their intention. Some of these differences are natural, but others are well organized with those particular groups of people. Most of these are related with gender and age: women speak differently from men, and children speak differently from adults. Age and sex-these two social dimension of discourse are biologically concerned, but in most societies they go beyond this to become conventional and socially symbolic. Social class differences are changeable factors known to affect language even in some context more than the non-changeable factors of sex and age. Such sociosymbolic aspects of language use serve some quality or function: they identify the speaker as belonging to a particular group, or having a particular social identity.

Grouping people together according to their status and the groups they belong to within the society is the general notion of social class. Many modern thinkers have tried to identify what

makes a particular social class. Some of the most important sociolinguistic variables are closely associated with differences in social prestige, wealth, education and power. Power-The degree to which a person can control other people; Wealth-Objects or symbols owned by people which have value attached to them and Prestige-The degree of respect, educational qualification, favorable regard, or importance accorded to a person by members of society. Businessmen do not speak the same as bus conductor, and professors don't sound like beggar. They signal the social differences between them by features of their phonology, grammar, and lexical choice, just as the non linguistic features through their choices in clothing, body language, cars, and so on.

Social identity is always a crucial factor from its association with history because psychologically we are interested in knowing ourselves (Hook, Kiguwa, Mkhize, 2004). Lacan has mentioned in his “The Mirror Stage as Formative of the Function of the I as revealed in Psychoanalytic Experience” an essay where Lacan begins explaining that he has resurrected the concept of mirror stage which can be found in an earlier practice in a French psychoanalytic congress which he has mentioned in *Écrits: a Selection* a selection of lectures where he points out that “child, at an age when he is for a time . . . outdone by the chimpanzee in instrumental intelligence, can nevertheless already recognize as such his own image in a mirror” (Lacan, 1966, p. 62). So the nonconformity of the notion of the identity confirms us that this is in particular sense is confirming the presence of an absolute but unseen other which is a “recognition” indicated by the child’s mimicry while looking at the mirror which, “Köhler sees as the expression of situational apperception Where the monkey quickly loses interest in his image, the child engages in a series of gestures in which he experiences in play the relation between the movements assumed in the image and the reflected environment, and between this

virtual complex and the reality it reduplicates – the child's own body, and the persons and things, around him. This most often takes place on a regular basis “from the age of six months”: Unable as yet to walk, or even to stand up, and held tightly as he is by some support, human or artificial . . . , he nevertheless overcomes, in a flutter of jubilant activity, the obstructions of his support and, fixing his attitude in a slightly leaning-forward position, in order to hold it in his gaze, brings back an instantaneous aspect of the image” (*ibid*)

Every society is made up of social classes, and these social classes are more commonly economic classes as well. Therefore, it is important to note that money has an influence on language just as it does on almost every sphere of life. This paper only seeks to differentiate language between the social classes, not define its development from an economic view. Differences between social groups are referred to as “sociolects”. It is also important to note that those in a particular class may speak differently from others within that same class, because they are aspiring to be in the higher class. This is referred to as “class aspiration”.

### **Background of the Research:**

Social class greatly influences the way a person speaks. The higher the person is on the social hierarchy, the more educated that person is likely to be. With a better education, a person will be expected to speak more properly. Sentences will be well structured and slang will be at a minimum. Similarly, on the other hand, the lower a person is on the social hierarchy, the less educated a person is likely to be. So a person will be expected speak with a looser form of a language due to his less education. Of course this is not the case of every scenario. Some very

well-educated members of society speak with loose forms of a language and frequently employ slang.

If we are looking for a candidate for job or a selection of a groom/bride, then which quality we will look first and foremost? Definitely his/her language plays an important role to take our decision. For example, if we are searching job through “bdjobs.com” (one of the largest job sites of Bangladesh), we can easily understand the fact when we see that one of the mandatory job requirements is “excellent interpersonal skill”, “strong command over language”, “good communication skill” or “good presentable quality” must be required. Most concretely, in Bangladesh contexts, those who speak a standard dialect of their national language or official language will be able to get higher paying jobs than those who do not speak it, because of its prestige.

I want to discuss a set of very general ideas about the role of language in the creation and reproduction of social class differences in Bangladesh. Basically, language form is differentiated in their value and plays a major role in social class and in the actual shaping of social reality. Social class relates to occupational, educational and status differences, which are closely connected with some features such as the style of people’s clothing, manners, recreation and preferences. Thus, the purpose of this paper is to describe how social class is depicted in selecting the language.

## Chapter-2

### Literature Review

Linguistic inequality and social inequality are closely related. Christian (1972) has expressed this notion-“The ideal of linguistic democracy, in which the speech of every citizen is regarded with equal respect by all others, is perhaps the most unrealistic of all social ideals. Speech is one of the most effective instruments in existence for maintaining a given social order involving social relationships, including economic as well as prestige hierarchies”

R.A.Hudson dealing with three types of linguistic inequality and relating it to social inequality. He stated that, “In each case, linguistic inequality can be seen as a cause (along with many other factors) of social inequality, but also as a consequence of it, because language is one of the most important means by which social inequality is perpetuated from generation to generation.” (Hudson, p.205) Hudson developed his notion and said that, the first might be called **subjective inequality**, it concerns what people think about each other’s speech such as intelligence, friendliness and other virtues according to the way they speak. Thus language in the form of variety differences, contributes to social inequality by used as a yard-stick for evaluating people. The second type can be called **strictly linguistic inequality**, to distinguish it from the general concept of linguistic inequality that relates to the linguistic items that a person knows how to reflect the experience one has had. The third one is **communicative inequality** to emphasize that it is concerned with knowledge of how to use linguistic items to communicate successfully. (Hudson, p.205)

Socially subordinate people talk differently than a person who belongs to a higher group than them. We see this situation in the entire world. As Hudson said, “**Linguistic insecurity**, a term introduced by Labov (1972: 133) At least in the United States and Britain some people who are socially subordinate think that they speak badly” (Hudson, p.210)

In our society, the middle class is often accompanied by a background of education and higher remuneration than the working class. In addition, the social classes of working, middle and upper classes are divided into sub-classes such as low, middle and upper (Chambers 2003, p.43). On the other hand, all people are members of one or more different networks, which are one of the most important features that affect language. Networks can be seen as small units within a society, based on common interests and relationships i.e. family, friends’ neighborhoods, sports or politics. According to Chambers (2003, p.64,134) association in different networks is also affected by social mobility, which is a variable that on the one hand concerns people working in places far from home, moving or traveling, and on the other hand concerns people moving upwards or downwards on the social scale, i.e. changing social classes.(later describe more elaborately)

Person’s choice of language and contribution in linguistic diversities and dialects are greatly influenced due to social class, along with networks and social mobility. In our country, standard language is more often used by middle class than working class. Trudgill (2000, p.20) points out that various types of dialects should have carry equal prestige, which is not the real scenario. Dialects generally used by people from lower classes tend to have low prestige, which is directly connected to their social status in society. The division between groups, i.e. social classes in society, based on the hesitation of different values and patterns of behavior. The identity and

belonging of a social class bears a sense of similarity to other people who have the same status in society. Objective and subjective belonging to social classes are based on what the individual feels and what other people think respectively. According to Wellros (1998, p.161) the purpose of the categorization into groups can be seen as a way of creating order and confidence. Cultural differences and discourse rules which regularly are “understood thoroughly by natives and often misunderstood by foreigners” (Tannen in Chambers 2003, p.9), also apply to differences between the social classes.

Different social dimensions and linguistic variations are closely related with each other such as social class, networks and social mobility that affect person’s speech as well as the non-linguistic factors (dress codes, body language, social distance and power). Looking at the social features, there is mobility as well as the opposite, isolation, whereas “mobility causes people to speak and sound more like people from other places” yet “isolation causes people to speak and sound less like people from other places” (Chambers 2003, p.73). Furthermore, Eckert’s (2000) research puts networks and social class as parallel but not overlapping into social units. There are differences between the social classes concerning networks since working class and upper class have more tight ties than middle class, which relates to the fact that middle class is more mobile, less willing to stay where they are born, and participate in more networks (Chambers 2003). From this pragmatic view, social class is “the most linguistically marked aspect of our social being” (Chambers 2003, p.43). At the same time the language of a conversation, with its intonations and delicate signals can show how the speakers both consciously and subconsciously agree or disagree on the topic as well as on unspoken features such as body language, dress and



opinions. This implies that language is a marker of the structure and social values preferred in a society or network at a specific time.

If people is a part of more than one group at the same time, then the influences of their language in different ways as a person's choice of style of language differs due to the degree of formality which stands "in direct proportion to the number of social differences between the participants" (Chambers 2003, p.4).

The notion of how social identity is viral and purely distinctive for individuals because the body only accepts what is shoots or otherwise we fall under the familiar and unfamiliar at the same time which Freud has described in his essay "The Uncanny" (1919). He draws an image of the familiar but close to not so familiar, an ambiguity first observed by Ernst Jentsch in "On the Psychology of the Uncanny" (1906). Jentsch is concern with the effect of "intellectual uncertainty; so that the uncanny would always, as it were, be something one does not know one's way about in. The better orientated in his environment a person is, the less readily will he get the impression of something uncanny in regard to the objects and events in it"(Freud, 1919). According to these psychoanalytic approaches in order to identify human is to find the other inside the self because in Lacan (1977) he is aware of the reflection of the false fragmented image of the mirror which is to some extent vision of the "double" occupied from the Freud's (1919) version of the "Uncanny" as performed in making the gaze more in desperate "self-duplication" (Lacan, 1977).

## Conversational maxims

Conversational maxim proposed by Paul Grice, depends upon the various speaker's approach to the interaction. The way in which people try to make conversions work is sometimes called the cooperative principle. Grice (1975, p.45) stated that, "Make your conversation contribution such as it required, at the stage at which it occurs, by the accepted purpose or direction of the talk in which you are engaged". He developed his idea in ordinary conversation that addressers and addressees share a cooperative principle. For example, "all psycholinguists are clever". "Jim is a psycholinguist". Implies (makes the implication), that is, allows us to infer (or make the inference): "Jim is clever."

Addressers shape their utterances to be understood by addressees. Grice lists four maxims that follow from the cooperative principle:

Maxim of **Quantity**– each participant's contribution in a conversation should be informative.

1. "Make your contribution as informative as required."
2. "Don't make your contribution more informative than is required."

Maxim of **Quality** – a participant's contribution should be true. Be truthful.

1. "Don't say what you believe to be false."
2. "Don't say what you lack adequate evidence for."

Maxim of **Relation** – each utterance should be relevant to the ongoing conversation. "Be relevant."

Maxim of **Manner** – avoids ambiguity and be logical and clear in utterances. “Be perspicuous.”

1. “Avoid obscurity of expression.”
2. “Avoid ambiguity.”
3. “Be brief (avoid unnecessary prolixity).”
4. “Be orderly.”

Conversations are not random interactions, but are organized on the basis of a system of norms. These norms govern when a participant has the right to talk and for how long a participant has the right to retain the conversational floor (Richards *et al* 2001: 141). These norms are subconsciously picked up by children and are considered part of the social codes that help speakers to function properly in conversations. These norms prevent conversations from turning into chaos (Coates 2004: 111). All cultures have different turn-taking norms which govern when it is appropriate to talk, how long a speaker is allowed to keep the conversational floor and how often the same speaker is able to take a new turn (Coulthard 1985: 55).

Grice does not of course prescribe the use of such maxims. Nor does he suggest for using those to construct our conversation. When these maxims are ignored, Grice used the term **flouted** to describe the violation of a maxim.

### **Speech Code**

The notion about differences in language between different social classes which was generated by a well-known British sociolinguist Basil Bernstein is known to as “speech codes” or “social

language codes”. Bernstein developed a theory in his paper, “Elaborated and Restricted Codes: Their Social Origins and Some Consequences” where he argues that there are two types of language, the **restricted code** and the **elaborated code**. He says that our social group determines which of these we use.

**“Restricted code”** (p.57) is used by us all, but he said that the working classes tend only to be able to use it. It is Limited within a particular social class, e.g. American English has use of double negative words in speech, restricted within the Black American mostly. It is characterized by short, simple, sometimes incomplete sentences; limited use of adjectives and adverbs; use of idiom and reliance on implicit meaning. He states that this type of code focuses on unity, because it allows for stronger bonds between fellow working class citizens. People using the “restricted code” do not have to be as precise in meaning because the meaning is generally shared by all other working class members. Middle and upper classes use this code when talking to close family and friends.

**“Elaborated code”** (p.57) is used by the middle and upper classes but not generally by the working classes. It is characterized by more complexes, grammatically complete sentences; a wide range of adjectives, adverbs and conjunctions and explicit meanings. Bernstein refers to the bourgeoisie (middle/upper/ruling class) language usage as “elaborated code” (p. 57). This speech code is focused on economic and educational advancement. It is focused not on the group as a whole, but on the individual. This group more often than not uses what is referred to as “standard” language.

Due to the using of different language codes, Bernstein pointed out that the working class were disadvantaged as education uses a lot of elaborated code. This can also be said of the

middle/upper class where a person who uses “restricted code” will be looked down on as uneducated. As well as this some social groups will use an “elaborated code” when doing certain tasks, such as going to school or work, and will use “restricted code” when they are doing other tasks, such as hanging out with friends.

### **Social stratification, Social mobility and Hypercorrection**

One of the most persistent of all socio-cultural universals is social stratification, which is the unequal social distribution of prestige, power, wealth and privilege. This involves also the ranking of persons and groups along various dimensions of social stratification (education, income, occupation etc), as well as the identification of ranked categories such as social classes, ethnic groups, castes or estates. Speech is one of the most effective instruments in existence for maintaining a given social order involving social relationships including economic as well as prestige hierarchies. The more the society is stratified, the greater is the language differentiation. Because, a person ranking higher on any one of the dimensions of stratification definitely speaks differently than the lower ranked ones.

Social structures are not a motionless concept rather than it's a constant state of change. So the people who operate within these structures are frequently moved from one position to another. Such movement can be on a daily basis also. Such as: A woman is a housewife during the day and a student at night. So, we may say social mobility is the endeavor of a person who may change his job or place or try to move from one class of society to another class.

When a person wants to be a higher position in society , he generally try to imitate the various ways of kind of people into whom he wishes to move, that is, his reference group, his knowledge

of their ways, including their ways of speech, is likely to be far from perfect. He/she is likely to follow certain of their linguistic rules in an incomplete way, so that he tends to over generalize some of them to cases to which they do not apply. This phenomenon is known as hypercorrection. According to De Camp (1972: 87) hypercorrection is “an incorrect analog with a form in a prestige dialect which the speaker has imperfectly mastered”.

### Style and Register

The term register first introduced by the linguist Thomas Bertram Reid in 1956, and brought into general currency in the 1960s. M.A.K Halliday and R. Hasan (1976) interpret **register** as “the linguistic features which are typically associated with a configuration of situational features – with particular values of the field, mode and tenor...” (*Halliday 1976, p.22*). Halliday looked at **registers** as varieties of language influenced by the situation they’re used in. He identified three main influences on the variety of language we use in a given situation:

- i. **Field:** It is concerned with the purpose and subject matter of a communication with others. It’s a topic or subject being written/talked about. It focuses on “why” and “about what” a communication takes place.
- ii. **Tenor:** It depend the relationship between the participants in the speech/writing; language is adjusted according to the person/people we are addressing; **level of formality** is significantly affected by this. Manner is about “to whom”
- iii. **Mode:** It refers to the means by which communication takes place, e.g. written? Spoken? Letter? Article? Report? So it asks how the communication is taking place.

Dress codes, body language, social distance and power between the speaker (addressor) and the hearer (addressee) are the non-linguistic factors involved with Register.

Linguistics textbooks may use the term "tenor"(Halliday 1978), instead of **style**, but increasingly preferable term is **style** as "we characterise styles as varieties of language viewed from the point of view of formality" (Trudgill, 1992)

In one prominent model, Martin Joos (1961) describes five styles in spoken English:

**Frozen:** Printed unchanging language such as Biblical quotations; the Quran. Such language contains archaisms. The wording is exactly the same every time it is spoken.

**Formal:** One-way participation, no interruption. Technical vocabulary or exact definitions are important. Includes presentations or introductions between strangers. How are you? How do you do?

**Consultative:** Two-way participation. Background information is provided – prior knowledge is not assumed. "Back-channel behavior" such as "uh huh", "I see", etc. is common. Interruptions are allowed. Examples include teacher/student, doctor/patient, expert/apprentice, etc.

**Casual:** In-group friends and acquaintances. No background information provided. Ellipsis and slang common. Interruptions common. This is common among friends in a social setting.

**Intimate:** Non-public. Intonation more important than wording or grammar. Private vocabulary. Also includes non-verbal messages. This is most common among family members and close friends.

### Social factor and social dimension

There are certain factors that are relevant for the particular way of speaking. As Janet Holmes explains, there are basically four of them:

1. The participants: who is speaking and who are they speaking to?
2. The social setting or context of the interaction: where are they speaking?
3. The topic: what is being talked about?
4. The function: why are they speaking? (Holmes 2001, p.8).

According to Janet Holmes' theory of social dimensions, there are four different dimensions related to the social factors described in "An Introduction to Sociolinguistics" (Holmes 2001, p.9):

1. A *social distance* scale concerned with participant relationships
2. A *status* scale concerned with participant relationships
3. A *formality* scale relating to the setting or type of interaction
4. Two *functional* scales relating to the purposes or topic of interaction

The **social distance** scale is based on a horizontal axis of solidarity, with intimate social distance, that is high solidarity, on one end of social distance scale, and low solidarity, on the other (Holmes 2001, p. 9)

On the other hand the **status scale** is, based on a vertical axis with superior, high status, on one end of side and subordinate or low status, on the other side (Holmes 2001, p .9). For example, if all the participants of a conversation are colleagues, which means professionally they are in



equal status. So the difference between their conversation based on social distance (solidarity) or familiarity among the participants.

The **formality scale** is based on a vertical axis with high formality on one end and low formality on the other (Holmes 2001, p. 10). It basically reflects the influence of the context on the way of speaking.

The last scale—the **functional scale**—is divided into two sub-categories: a **referential scale** which is defined as a horizontal axis with high information content on one end and low information content on the other; and a horizontal **affective scale** with high affective content on one end and low affective content on the other. Basically the referential scale refers to the degree of the information given in the utterance whereas the affective scale expresses the degree of the speaker's inner feelings present in the utterance (Holmes 2001, p.10). The referential scale, i.e. containing a high degree of information, and at the same time they are on the lower end of the affective scale, i.e. containing a low degree of affection or emotion.

### **Speech as a signal of social identity**

The language people use in interactions is primarily determined by their culture. Each language has some linguistic features that reflect the socio-cultural characteristics of the participant. So the success of an interaction depends on certain conditions, one of them is the participants' social identity. A broader definition of social identity says that "the actor makes who he or she is and what he or she is doing visible and recognizable. By appropriately behaving or otherwise

indicating that one is a person of a particular sort, a person obliges and/or induces others to treat him or her as that sort of person". (Wieder, Pratt, 1990). The recognition from others is crucial. In other words, it is through communication that a person's social identity is exposed.

As Hudson said, there are, perhaps, in "every language items reflecting social characteristics of the speaker, of the addressee and the relation between them.... Speech which contains such items tells a hearer how the speaker sees these characteristics and misuse constitutes a violation of the norms that governs speech." (Hudson, p. 120) ". . . . Any utterance, spoken or written, displays features which simultaneously identify it from a number of different points of view. Some features may reveal aspects of the social situation in which he is speaking, the kind of person to whom he is speaking, the capacity in which he is speaking. . ." (Crystal and Davy, p. 60)

The investigation of speech is largely based on the concepts that introduced by Holmes in his "An Introduction to Sociolinguistics" (Holmes 2001, p.9) which is already discussed. Among them the most frequently used terms are: Solitary and Distance .These terms are related to "the social distance between people, to how much experience they have shared, how many social characteristics they share (religion, sex, age, race, occupation, interests, etc.), how far they are prepared to share intimacies, and other factors." (Hudson, p. 122). And others are superior-subordinate which is related to social status, the formal and informal language is largely affected by the two above. And another important feature of speech is code switching that people may switch from informal to formal (substandard- standard) language due to changed situation (such as the arrival of a new person), or from one language to another to signal group membership or ethnicity.

### **Karl Marx's Social Theory Class Differentiation**

According to Marx it obvious that the potential for class conflict is inherent in every differentiated society, since such a society systematically generates conflicts of interest between persons and groups differentially located within the social structure, and, more particularly, in relation to the means of production. His class theory rests on the premise that "the history of all hitherto existing society is the history of class struggles." According to this view, ever since human society emerged from its primitive and relatively undifferentiated state it has remained fundamentally divided between classes who clash in the pursuit of class interests. In the world of capitalism, for example, the nuclear cell of the capitalist system, the factory, is the prime locus of antagonism between classes--between exploiters and exploited, between buyers and sellers of labor power--rather than of functional collaboration. Class interests and the confrontations of power that they bring in their wake are to Marx the central determinant of social and historical process.

Marx's analysis continually centers on how the relationships between men are shaped by their relative positions in regard to the means of production, that is, by their differential access to scarce resources and scarce power. He notes that unequal access need not at all times and under all conditions lead to active class struggle. But he considered it axiomatic that the potential for class conflict is inherent in every differentiated society, since such a society systematically generates conflicts of interest between persons and groups differentially located within the social structure, and, more particularly, in relation to the means of production. Marx was concerned with the ways in which specific positions in the social structure tended to shape the social

experiences of their incumbents and to predispose them to actions oriented to improve their collective fate.

A class interest of Marxian sociology is developing through the exposure of people occupying particular social positions to particular social circumstances. Thus, in early industrial enterprises, competition divides the personal interests of "a crowd of people who are unknown to each other. . . But the maintenance of their wages, this common interest which they have against their employer, brings them together." "The separate individuals form a class only in so far as they have to carry on a common battle against another class; otherwise they are on hostile terms with each other as competitors."

Class interests are fundamentally different from, and cannot be derived from, the individual interests imputed by the utilitarian school and classical British political economy. Potential common interests of members of a particular stratum derive from the location of that stratum within particular social structures and productive relations. But potentiality is transformed into actuality, *Klasse en sich* (class in itself) into *Klasse fuer sich* (class for itself), only when individuals occupying similar positions become involved in common struggles; a network of communication develops, and they thereby become conscious of their common fate. It is then that individuals become part of a cohesive class that consciously articulates their common interests. As Carlyle once put it, "Great is the combined voice of men." Although an aggregate of people may occupy similar positions in the process of production and their lives may have objectively similar determinants, they become a class as a self-conscious and history-making body only if they become aware of the similarity of their interests through their conflicts with opposing classes.

According to Marx, the basis upon which stratification systems rest is the relation of aggregates of men to the means of production. The major modern classes are "the owners merely of labor-power, owners of capital, and landowners, whose respective sources of income are wages, profit and ground-rent." Classes are aggregates of persons who perform the same function in the organization of production. Yet self-conscious classes, as distinct from aggregates of people sharing a common fate, need for their emergence a number of conditions among which are a network of communication, the concentration of masses of people, a common enemy, and some form of organization. Self-conscious classes arise only if and when there exist a convergence of what Max Weber later called "ideal" and "material" interests, that is, the combination of economic and political demands with moral and ideological quests.

The same mode of reasoning that led Marx to assert that the working class was bound to develop class consciousness once the appropriate conditions were present also led him to contend that the bourgeoisie, because of the inherent competitive relations between capitalist producers, was incapable of developing an overall consciousness of its collective interests.

The classical economists picture the economic system of a market economy as one in which each man, working in his own interest and solely concerned with the maximization of his own gains, nevertheless contributes to the interests and the harmony of the whole. Differing sharply, Marx contended, as Raymond Aron has put it, that "each man, working in his own interest, contributes both to the necessary functioning and to the final destruction of the regime."

In contrast to the practical who conceive of self-interest as a regulator of a harmonious society, Marx sees individual self-interest among capitalists as destructive of their class interest in

general, and as leading to the ultimate self-destruction of capitalism. The very fact that each capitalist acts rationally in his own self-interest leads to ever deepening economic crises and hence to the destruction of the interests common to all.

The conditions of work and the roles of workers dispose them to solidarity and to overcoming their initial competitiveness in favor of combined action for their collective class interests. Capitalists, however, being constrained by competition on the market, are in a structural position that does not allow them to arrive at a consistent assertion of common interests. The market and the competitive mode of production that is characteristic of capitalism tend to separate individual producers. Marx granted that capitalists also found it possible to transcend their immediate self-interests, but he thought this possible primarily in the political and ideological spheres rather than in the economic. Capitalists, divided by the economic competition among them, evolved a justifying ideology and a political system of domination that served their collective interests. "The State is the form in which the individuals of a ruling class assert their common interests." "The ideas of the ruling class are . . . the ruling ideas." Political power and ideology thus seem to serve the same functions for capitalists that class consciousness serves for the working class. But the symmetry is only apparent. To Marx, the economic sphere was always the finally decisive realm within which the bourgeoisie was always the victim of the competitiveness inherent in its mode of economic existence. It can evolve a consciousness, but it is always a "false consciousness," that is, a consciousness that does not transcend its being rooted in an economically competitive mode of production. Hence neither the bourgeoisie as a class, nor the bourgeois state, nor the bourgeois ideology can serve truly to transcend the self-interest enjoined by the bourgeoisie. The bourgeois reign is doomed when economic conditions are ripe and when

a working class united by solidarity, aware of its common interests and energized by an appropriate system of ideas, confronts its disunited antagonists. Once workers became aware that they are alienated from the process of production, the dusk of the capitalist era has set in. (Coser, 1977, p 48-50)

For Marx, what distinguishes one type of society from another is its mode of production (i.e., the nature of its technology and division of labour), and each mode of production engenders a distinctive class system in which one class controls and directs the process of production while another class is, or other classes are, the direct producers and providers of services to the dominant class. The relations between the classes are antagonistic because they are in conflict over the appropriation of what is produced, and in certain periods, when the mode of production is being produced.

The key to understanding Marx is his class definition. A class is defined by the ownership of property. Such ownership vests a person with the power to exclude others from the property and to use it for personal purposes. In relation to property there are three great classes of society: the bourgeoisie (who own the means of production such as machinery and factory buildings, and whose source of income is profit), landowners (whose income is rent), and the proletariat (who own their labor and sell it for a wage). Overall, there are six elements in Marx's view of class conflict.

- Classes are authority relationships based on property ownership.
- A class defines groupings of individuals with shared life situations, thus interests.

- Classes are naturally antagonistic by virtue of their interests.
- Imminent within modern society is the growth of two antagonistic classes and their struggle, which eventually absorbs all social relations.
- Political organization and Power is an instrumentality of class struggle, and reigning ideas are its reflection.
- Structural change is a consequence of the class struggle.

### Speech act

In linguistics, speech act is an utterance that has performative function in language and communication. The term used by J. L. Austin's development of performative utterances and his theory of locutionary, illocutionary, and perlocutionary acts. Speech acts are commonly taken to include such acts as promising, ordering, greeting, warning, inviting and congratulating.

Searle practices linguistic analysis in the spirit of Austin, "careful elucidation of some of the concepts of ordinary language." Language is of interest not just because of its usefulness for solving philosophical puzzles but in and of itself. Like Austin, Searle believes that we cannot account for meaning in the absence of the context of a speech act. In Searle, sentences (types) do not express a proposition. Instead, tokens or sentences in a context, express propositions.

According to Austin's theory (1962), what we say has three kinds of meaning:

1. Propositional meaning - the literal meaning of what is said it's *hot in here*.
2. Illocutionary meaning - the social function of what is said 'It's *hot in here*' could be:



- An indirect request for someone to open the window
- An indirect refusal to close the window because someone is cold
- A complaint implying that someone should know better than to keep the windows closed (expressed emphatically)

3. Perlocutionary meaning - the effect of what is said

*'It's hot in here'* could result in someone opening the windows

Based on Austin's (1962), and Searle's (1969) theory, Cohen (1996) identifies five categories of speech acts based on the functions assigned to them.

Representatives	Directives	Expressive	Commissives	Declaratives
Assertions	suggestions	apologies	promises	decrees
Claims	requests	complaint	threats	declarations
Reports	commands	thanks	offers	

Speech act theory attempts to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said. Although speech act studies are now considered a sub-discipline of cross-cultural pragmatics, they actually take their origin in the philosophy of language.

It was for too long the assumption of philosophers that the business of a ‘statement’ can only be to ‘describe’ some state of affairs, or to ‘state some fact’, which it must do either truly or falsely. (...) But now in recent years, many things, which would once have been accepted without question as ‘statements’ by both philosophers and grammarians have been scrutinized with new care. (...) It has come to be commonly held that many utterances which look like statements are either not intended at all, or only intended in part, to record or impart straight forward information about the facts (...). (Austin, 1962, p. 1)

Philosophers like Austin (1962), Grice (1957), and Searle (1965, 1969, 1975) offered basic insight into this new theory of linguistic communication based on the assumption that “(...) the minimal units of human communication are not linguistic expressions, but rather the performance of certain kinds of acts, such as making statements, asking questions, giving directions, apologizing, thanking, and so on” (Blum-Kulka, House, & Kasper, 1989, p.2). Austin (1962) defines the performance of uttering words with a consequential purpose as “the performance of a locutionary act, and the study of utterances thus far and in these respects the study of locutions or of the full units of speech” (p. 69). These units of speech are not tokens of the symbol or word or sentence but rather units of linguistic communication and it is “(...) the production of the token in the performance of the speech act that constitutes the basic unit of linguistic communication” (Searle, 1965, p.136). According to Austin’s theory, these functional units of communication have propositional or locutionary meaning (the literal meaning of the utterance), illocutionary meaning (the social function of the utterance), and perlocutionary force (the effect produced by the utterance in a given context) (Cohen, 1996, p. 384).

## Social Class and Postmodern Identity

Identity is something that tells us about some characteristics associated with feelings or beliefs that distinguish people from others (Oxford learner's Dictionary of Current English, 2007). It is a relevant issue in association with ethnicity class and gender along with race, sexuality and subcultures. As Kobena Mercer, a writer, art historian and critic, says, "when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty" (1994). For Marx identity is the sense of self involving social and economic location/class. According to Freud (1974), Identity is not stable or rational, but an ever-conflicted tension between id and ego, conscious and subconscious mind which Jacques Lacan defines (1977) differently as, the self, born vulnerable, forms identity through identifying with "images" on a doomed quest for a unified, stable sense of self. Michele Foucault (1980) in the *History of Sexuality* defines identity in assonance to power which is a creature of power-knowledge (the way the circulations of power created discursive fields which construct identity). In "A Glossary of Cultural" Theory it is mentioned that our contemporary identities are consciously delimited because now everything is consciously and unconsciously linked including religion, nation, language, political ideology and cultural expression because of development of different theories in this field of identity as theories like feminism and race try to define new notion identity, there is now no unified single identity (2003). Postmodernism is a term that has directly emerged from modernism is defined characteristically in Ihab Hassan's essay: "POSTmodernISM: A Paracritical Bibliography" as the moderator of change, a period of innovations, a distinctive age criticizing the modern age, a "Re-Vision" of the past ancestral modernism and an "Unimaginable" alternative (1971). Another

brief definition of postmodernism is, "Cultural phase or era following that of modernism and in part continuing, in part negating its cultural programme" (Albertazzi&Vecchi,2001). Postmodernity as a term defined as in *Encyclopedia of Postmodernism*: a reflexive approach to rigid morals and norms that are legacy of modernity, more totalizing to politics philosophy, law, psychology, sociology and theology (Taylor&Winquist, 2001). Postmodernity is associated the negation two basic questions like, "who we are?" and "where do we come from?" Postmodern, as Silvia Mineva observes as: radical, nihilistic, destructor of modernist monuments. Hedonism and individualism of contemporary society are the "culprits"; it has failed to defend the moral questions of today's time. Postmodern has made everything general, thus promoting everything with equal importance and worthlessness (Mineva, 2007). Jean Baudrillard, a critique and French social theorist mentions about the world of simulation which is the creation of the real through conceptual "mythological" models with no connection or origin of reality (Baudrillard, 1981). This simulation is also first theorized by French writer Pierre Klossowski (1940) as "Simulacrum", mentioning that a simulacrum is an image, likeness or reproduction. In common contemporary world "Simulacrum" means image, likeness, a vague representation, semblance and a mere pretention (*ibid*). The new form of reality as Baudrillard mentions in his book *Simulacra and Simulation* (*ibid*) is called hyperrealism. The outcome of hyper reality is immense because the world now is moving concurrently with another world which the virtual world is including a virtual simulated space that to show how the uncertain world has moved into a world of mechanized production of reality (Powell, 2007). The notion of virtual world is first used by Harvey Rheingold in his book *Virtual Reality* (1991) is both rational and irrational. The postmodern world as Baudrillard has presumed has replaced the Marxist model of production because historically Baudrillard shows three stages of simulacrum.

### **Social Class Identity in Social Networking sites**

In 1992 when Sir Tim Berners Lee launched a virtual space including web servers he unknowingly created the most phenomenal hyperreality including a space full of generalized, neutralized and neutered flow of codes of simulation and simulacra. This is the way the web or web 1.0 came with a hyperreal model where the codes comes first but it is invisible. One could only see its simulations (Powell, 2007; Cormode&Krishnamurthy, 2008). The web 2.0 is the updated version because there were static, arbitrary and mastery of one or a single group over one single web page. To get rid of it and to give control to the users the developers tend to do different thing and it becomes “buzzword introduced in 2003–04 which is commonly used to encompass various novel phenomena on the World Wide Web. Although largely a marketing term, some of the key attributes associated with Web 2.0 include the growth of social networks, bi-directional communication, various ‘glue’ technologies, and significant diversity in content types”(Cormode&Krishnamurthy, 2008). The web 2.0 magic is now can be seen highly in performativity in this era of social web as the essay “Key Difference between Web 1.0 and Web 2.0” says that, ““Web 2.0” captures a combination of innovations on the Web in recent years. A precise definition is elusive and many sites are hard to categorize with the binary label.... social networking sites such as Facebook and MySpace are often held up as prototypical examples of Web2, primarily due to their social networking aspects which include the user as a first-class object, but also due to their use of new user interface technologies (Facebook in particular). Other sites are resolutely Web1 in their approach: Craigslist, for example, emulates an e-mail list server, and has no public user profiles or fancy dynamic page” (*ibid*).

Now an obvious question may arise about all these things mentioned above and their relation to class identification and its change. The answer is not simple rather it is vague because as it is mentioned above social identity is not an everlasting static term; it goes with anything and everything. Our identity in the social web is not static because web 2.0 has given us the point of courage and freedom over our authorities regarding choosing our names and profile pictures. Thus anarchy and iconoclasm as Ihab Hassan has mentioned has occurred in the form of changing the identity. An essay named “Focus on Facebook: Who Are We Anyway?” (McClard&Anderson, 2008) how our self is being changed inside Facebook says that

“While Facebook users begin the sign up process by creating a “profile” in which members enter information about themselves, including information about education, interests and musical tastes, this information is often suppressed by the user, or reel-gated to a part of the profile page that is seldom seen. The content that comes to the fore of profiles includes interaction summaries that are automatically generated by the profile owner’s own and other “friends” social interactions. The summary reflects what the profile owner has done, and also other activities within the networks to which they belong (see image left). The home page of a person is all about activities and events happening within that person’s network although communication in this framework may be one-to-one (as with email) or one-to-many (as on other social networking websites), it is predominantly many-to-many. The “news-feed” that reports on one’s social interactions goes out to one’s friends and also one’s friends’ friends—people one might not know or ever meet.”(*ibid*)

So it is the person friend to us in Facebook is sometimes not the person we think he or she really is. It appears that is a platform where people have their accesses to reconstruct themselves. This

idea also lead us to the analysis of the sexual image presented in Freud's (1899) theory of the unconscious where repression plays an important part of the construction of the "wish fulfillment" be some people with pervert desire hide identities to go get to close to the opposite sex which in normal case in that person's original identity would not be possible.

### **Chapter-3**

#### **Research Design**

##### **Objective of research**

To find out and analyze how people, belongs to different social class, use language to social interaction. More specifically in what way addressers structured the language for addressees and how addressees work upon that linguistic structure in different context where class makes a difference. Technologies are one of the reasons that social status expands itself so immensely. Social identities are mostly constructed within the web and web based identities in contemporary world. Due to simulation the fundamental questions like "Who we are?" and "Where do we come from?" are no longer asked because faith what social status tells everybody is a grand narrative constructed upon imaginable construction from frigid religious perspective.

##### **Research Questions**

IDENTIFYING SOCIAL CLASS- How you look? How you dress? What you eat? What you like to do? Where you live? What your house looks like? How you talk?

HOW DOES SOCIAL CLASS AFFECT LANGUAGE?

What is meant by social class and social stratification?

## **Significance of Research**

Social status and social web are now converged into each other because there are simulations close to the possible wish fulfillment they could ever dream of. Facebook for example is the place where anarchy and iconoclasm happen. So the basic question of “who we are?” is as equally important as it echoes with what we do in the web conforming as us or somebody else. This research shows the scope for farther adaptation of new theories and possibly out whom we really are in the web. This essay also runs an investigation to find why postmodernism and postmodern identities are questionable among them the most severe problem according to Silvia Mineva (2007) is the issue with morality, she projects that our so called modern societies are at a loss of a moral discourse and identities form and identities grow mostly because of ease of access in the internet. Identities are Re-Vision of repression in the social web, as old sexual orientations are now becoming obsolete because homosexuality and other form of sexual desires also control people inside the social web. As identity is an ever changeable subject concurrently with role playing in the virtual world in the same time. For example, there are games found in Facebook, Hi5 and my space that enable people to play within the virtual reality. A simulation within a simulation can consume time makes people anemic towards social relationships. As the society grows liberal there are more problems regarding identity will occur due to unsettling self-rational beliefs because the self is now the center.



## **Methodology**

This research involves reading theories associated with identity and identification of the self, including political economic theory, philosophy, and several articles on web based applications and technology and finally Essays related to social identity. This research also tests the theories I think useful and relevant for the purpose of the issue of social identity and their change in our contemporary age of revolution. Set five case studies through my observation among people of different class and of different social context.

### **Case study -1**

My maternal grandmother is of eighty five years old right now. Her name is Amena Ahmed. She belongs to a educated family. She is a niece of the first Muslim Bengali Muslim Barrister S Wazed Ali and the wife of a highly ranked govt. service holder. She is a post graduate woman and worked as a assistant editor of “Detective” (an internal weekly newspaper of Army). As her home town is at Hugli in Calcutta and for her qualification she always use standard Bengali to communicate with anyone. She speaks so nicely and artistically that everyone loves to hear her speech. But one day I noticed she speaks with her maid that “loge loge jao,noito ar paba na” instead of “sathe sathe jao,noito ar paba na” . When I asked her why you talked like that? She (my grandmother) said, she could not understand my speech as they belong to a lower class family and uneducated. So it’s quite difficult to them to catch my speech.

Another day, when I visited my grandmother’s home, I saw an old lady. My grandmother introduced me with her friend who was her colleague also. After some time she said she needs to call her maid to give some instruction. When she talked over phone I carefully observed her

language. I want to know, did she talk with her maid in different way?? And my guess was right. And she also gave me the same explanation like my grandmother.

### **Case study-2**

Just few days ago, I was shopping in new market. While passing a market I just heard the voice of two middle aged women. They were burgeoning for a kitchen accessory and talked with sales boy. The product looks quite expensive. One woman wore a 'borka' and a 'orna' covered her head. Another lady wore a 'salowar kamij' with a 'orna' covered her head just like the first one. They were very ordinary looking and used a local dialect for talking. But the sales boy was not that much co-operative that usually he should to do. He said strictly, "Ak dam, nile nen, naile nai". After a couple of minutes two ladies were stay away from the shop. Then the sales boy said, "dekhlei bujha jai,nito na, hudai pechal" . After some couple of minutes had passed, another lady had come, looking a little bit fashionable and quite impressive at talking. She wore a salowar kamij with a trendy sunglass. She started burgeoning for that kitchen accessories then I noticed that boy was very interested to deal with her. He said with a smile " apa, sudhu apnar jonnoi dam komalam" .But ultimately that lady also did not buy that product. But really wonder about the sudden change of sale's boy's behavior.

**Case study-3**

Our neighbor's daughter, working as an assistant director (AD) of Bangladesh Bank. She has been completed her Cost and management accountancy course from ICMA (Institute of Cost and Management Accountant) with a good score. She also placed in her post graduation. She is very friendly, easy going and jovial lady. She has a pretty smiling face. I have been always very much adorable by her. One day I have visited her home and saw a teen age girl. She said, this girl is her first cousin and after S.S.C she got married. She talked with her in a noyakhali dialect and she (her cousin) also answered it in same dialect. As I am not familiar about noyakhali dialect, so I could not understand. When her cousin went away she said me, please don't mind, she could not understand standard bangle as she lives in noyakhali and her education as well as their financial condition is not good enough. So, she said, now you can easily understand it's very natural that why she use local dialect.

**Case study-4**

My aunty is a doctor. Every day she works all day long in her hospital and in chamber. On the other hand, my uncle is a member of parliament and an owner of an advertise firm. They both are too busy to manage all household work. Moreover, my grandmother currently staying with her (my aunty). And my grandmother is too old to work anything by herself. So she needs extra care. That's why, there are three maid in their house. They have their own room, bathroom and cell phone. Their language is quite impressive. They try to use standard language for communicate. One day I notice one lady and child has come to meet one of them. Later I come to know that the lady is her(one of maid) sister and child is her niece. They stated to chat and use their local

dialect for communicate to each other. I am a little bit surprised, because she never uses her local dialect to communicate us as well as with the other maid. After some time, when her sister has gone she said, “choto bashai kaj kore to, amader kotha bujhte pare na”. Then I understand her sister is also a maid in another house.

### **Case study-5**

My friend is a teacher in UCEP (Underprivileged Children's Educational Program) School. So one day I went to observe a classroom in UCEP. It was a classroom of class five. It's a NGO (non government organization) school where most of students come from poor family. Some of them are child of maid servant, some of them are child of small businessman or some other is garment worker. So, most of students use their local dialect in classroom. But some are different in speaking among them. They try to speak in standard bangle. May be they want to prove that their father is an owner of tea stall or involve with some other business. At least they belong to a superior class than the child of a maid servant. But most unfortunate thing was when I noticed their teacher also concern about their class identity. May be unconsciously, but teacher was more concern about the student who use comparatively better language than other. I observed when a student asked, “Afa ata kamne kormu” instead of “Apa ata kivabe korbo”, and then the teacher was busy with another student who asked the question after the 1<sup>st</sup> student. Then I thought 2<sup>nd</sup> students get up and language was more impressive than 1<sup>st</sup> student, so class instructor's attention automatically goes upon the 2<sup>nd</sup> student.

## **Chapter -4**

### **Research findings and analysis**

We know that a case study is a description of an actual situation involving a decision to be made or a problem to be solved. It can be a real situation that actually happened just as described, or portions have been disguised for reasons of privacy. Both qualitative and quantitative methods were used to conduct this research. This chapter consists of analysis of above five case studies.

#### **Analysis of case study-1**

In the first case, my grandmother thinks that her maid could not understand her speech. She has a higher social status than her maid. So it's very obvious her maid needs some more care to understand her speech. So she tries to speech like her. For only class differences, she instantly changed her speech to make her maid understand. She never bothers to elaborate her speech in her usual dialect so that her maid can catch. Infact, we all think in the same way. We use speech as a source of information about the speaker in order to base their social class. Speech gives us information about speaker's value, reactions, morals etc. A speaker uses speech as a source of social distinction. People always communicates to let the other people know about their position. On the other hand listener is also keen to make value judgments about the speaker's social status. It also depends on social factor and social dimension. My Grandmother use elaborate code while her maid use restricted code. This can also be said of the middle/upper class where a person who uses "restricted code" will be looked down on as uneducated. As well as this some social groups will use an "elaborated code" when doing certain tasks, such as going to school or work, and will use "restricted code" when they are doing other tasks, such as hanging out with friends.

Similarly, my grandmother used “restricted code” when she talk with her maid to make her speech understandable.

### **Analysis of case study-2**

It is clear in case study -2, that how people abruptly changed in the basis of different class speech. Salesperson’s speech, attention and interest have changed for a whole, when he understands customer has a higher social status as she used a standard dialect. Here, the speech “register” used for, we know “register” say what we are doing- higher-status persons speech is more elaborate than that used for lower-status people .At the same time another notion related with register is that of “style” which can range from formal to informal depending on social context, relationship of the participants, social class, gender, are, physical environment and topic Dress codes, body language, social distance and power between the speaker (addressor) and the hearer (addressee) are also play an important role to decide person’s class identity. These factors help salesman to classify his priority level for customer so that he can pay more attention for genuine customer. He just keeps an eye on first customer and immediately came in his conclusion that such type of speaker could not able to buy that expensive product. So even he would not try to sell and state that, “ak dam, nile nen, naile nai” . when customer went away his speech present the fact that he knew that they could not buy-“dekhlei bujha jai,nito na, hudai pechal” . On the other hand, for the 2<sup>nd</sup> customer he showed very much positive attitude as her language present that she holds an upper position in society. So, sales boy immediately changed with a big smile in his face and declared that “ apa, sudhu apnar jonnoi dam komalam” as he thought she was an authentic customer. Later on, when 2<sup>nd</sup> customer did not buy the buy product, then perhaps he understood he was wrong.

**Analysis of case study-3**

Power or financial position always plays an important role to select language. A person, who adopts the language of the upper class for her sudden rise of social status, may lose the respect and affection of her friend's respect and even that of her family. So she cannot give up all the forms of his local group. She will use a mixture of both the forms of language. She will select positive images of both the classes. But she gives preferences to upper-class (it is known as overt prestige) and the use of selected local forms (covert prestige). My neighbor's daughter faces the same situation. As being a professional qualified person, her power and status gradually rises, on the other side she could not give up her relatives. That is why, she try to combine her language for this two groups very naturally. She used a local dialect for her cousin and standard one for me. And she thinks that it is quite difficult for her cousin to catch her speech because of her qualification and social status. Though she is her first cousin. In fact her father brought up by her uncle. And her cousin is the daughter of her uncle by whom her father brought up. But for current differences of status, she categorized them as a lower class than them and chooses local dialect for them and standard language for other persons.

**Analysis of case study-4**

Our social structures are not a motionless concept rather than it's a constant state of change. So it's very natural that the people who operate within these structures are frequently moved from one position to another. People's pronunciation tends to move closer to higher class speech styles in formal situations, and closer to lower class styles when Individual variation turns out to be a situations are more relaxed. Reflection of the speech differences that emerge when we survey the

class groups in society as Individuals. It is a very common notion that people are thought more or less intelligent or friendly according to the way they speak. This is a common thinking that right way of speaking conveys that the speaker is much valuable than the one who uses wrong way of speaking. In case study-4, social mobility leads my aunt's servant to think that she is superior than her own sister. Though both are in same profession (servant), but she try to move from one class from another class of society. She thinks her job provides her better facility than her sister. So she holds in a higher position which reflects in her language. Hence, it is very natural when a person wants to be a higher position in society, she generally try to imitate the various ways of kind of people into whom he wishes to move. And language always has been a great source to make these differences. That is why she said about her own sister, "choto bashai kaj kore to, amader kotha bujhte pare na"

#### **Analysis of case study-5**

Using different language by a speaker for communicating the same message with in different social situation gave birth to the idea of how social class distinguishes the language. Speaker's choice and selection of language depends on the social and educational status of the speaker. Our life is too related to class identity of a person. We are even unconsciously involved with this existing class system in society. Though in some cases we always aware about the discrimination, still then we never avoid our conventional mentality. That's why; Mark said that, "Classes are naturally antagonistic by virtue of their interests." Teacher's situation is just like that. She knows it very well that each and every student is equal. There is no class conflict or language difference at all. But teacher's own conventional mentality sometime distracts her. As an ordinary human being she easily and instinctively diverted and pays more attention on a



student who uses a prestigious dialect. In fact, our social system does not allow us to get rid of this class related language even when we are trying to do so.

### **Limitations**

This research is based on essays and theories that I have found relevant with some real life situation and at the same time face problem. Involving theories though has made some limitations regarding lack of empirical evidence but it should take into consideration that most of them are contemporary apart from the pioneer theories of social identity and identification. There were only five case study set for analysis. All the case study set upon my observation with limited area. Although this language differences are not indicated on the printed page, that these differences will be accompanied by phonetic and phonological differences— that is to say, there are also different social-class accents.

## **Chapter-5**

### **Conclusion**

#### The Social Classes

I tried to measure my individual status

Against this worlds benchmark

Pondering on common open remarks

Researching from newspapers

And listening to the media

Learning from decades of history  
 Some of those events remain a mystery  
 Trying to unfold the logic  
 Of the class differences in today's modern society

.....

The Society's Social classes

What unites us all?

Life!                      -Sylvia Chidi

People haveve looked at differences according to social class, differences according to age variation, differences according to geography, and differences according to gender. Acctually, there are a variety of reasons why this is so important. Infact these differences distinguish one human being from another. It is what make us unique but still similar. It is the universal language of diversity. It is important to recognize in a world of diversity in language, we are a product of the words that we use, which is to say we are in some way diverse ourselves. These social language features that distinguish one from another identify us with a particular class, ; however it is important to know that we all ingest language individually. We each have our own dialect of sorts. However it is also important to state that this “idiolect”, as it is named, is still a product of the environment where we were raised or it is in opposition to the environment where we grew up. Either way, in some way sociolinguistics plays a vital role in our understanding of our language, which plays a vital role in understanding ourselves. The same linguistic variable is likely to have different values in different speech communities. Language variation, the use of

standard and non-standard dialects, often reflects speakers of social class. Lower classes tend to speak non-standard dialects. Upper classes tend to speak standard variety. Middle classes sometimes speak more standard dialects because they hope to move to a higher class. People's pronunciation tends to move closer to higher class speech styles in formal situations, and closer to lower class styles when situations are more relaxed. Individual variation turns out to be a reflection of the speech differences that emerge when we survey the class groups in society as Individuals internalise class a whole. hierarchy and act it out in the fine grain of ordinary life. A speaker sent social signals to show his position in this multidimensional social space in the form of the choice of linguistic items while communicating in society. It seems very right to say 'Linguistic inequality breeds social inequality and social inequality breeds linguistic inequality.'

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